

Theological.

SERMON.

For ye have not received the spirit of bondage in fear, but ye have received the spirit of adoption, whereby ye cry, Abba, Father.—Rom. 8:15.

This chapter opens with a reviving view of the privileges of every Christian believer, which is heightened by the view of its consequences; that is, the state of an awakened soul as described in the former chapter, whose resources are in an infinite and violated condition.

There we hear the awakened sinner, with most despairing anxiety, inquire, "O, stretched man that I am, who shall deliver from this body of death?" But, having received adoption, or being renewed by the power of the Holy Spirit, he breaks forth, in the commencement of this chapter, in this wise: here is, therefore, now no condemnation to them which are in Christ Jesus, who walk after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

Having introduced these two characters, the apostle proceeds to enumerate and urge the obligations imposed on us Christians by the reign of grace, which he denominates the law of the Spirit of life in Christ Jesus, which makes the justified man free from the law of sin and death.

Each being the effects of the gracious assurance promised in the gospel, no person, and the new covenant, is irresistibly secured, either by the corruption of his nature, or by outward temptation, to live according to the flesh. And, therefore, God justly decreed, that all who live according to the flesh, shall eternally die.

And, therefore, brethren, we are debtors, not to the law, but to the Spirit. For if ye live after the Spirit, ye shall die.

Further, to correct the error of the Jews, who contended that no Gentile could obtain eternal life, who did not obey the law of Moses, and to comfort the believing Gentiles, on the Jews thus excluded from the mercy of God, the apostle declares that, according to the tenor of the new covenant, all are led, by the Spirit of God, to mortify the deeds of the body, are the sons of God, and that they be Jews or Gentiles. And, then, to define the excellent disposition of the sons of God, whether they be Jews or Gentiles, he declares that they did not obey the law, but that they were led by the Spirit, who was led in the minds of the Jews, by the law, but from the filial disposition of love and gratitude to their Father.

For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby ye cry, Abba, Father. These words may be taken in the observation that the temper which we are led by Christianity, is not a servile spirit as prevailed under the law, but a filial spirit, which, in the consideration of this truth, I shall now consider.

In what sense it is made the character of those under the law to have received the spirit of bondage, and of those under the law to have received the spirit of adoption, I will now consider.

I. How the Old Testament dispensation contributed to a servile spirit; and how, on the contrary, the gospel leads to a filial spirit; and, how, therefore, our deliverance from one, and our participation of the other, should influence us.

And, first, we are to show in what sense it is made the character of those under the law to have received the spirit of bondage, and of those under the law to have received the spirit of adoption.

Let us define these two words, bondage and adoption.

The common acceptance of the word bondage is captivity, confinement, or servitude. But in a theological sense, as in the law, it means a state of misery, through the fear of death. This was felt by those Jews, who lived by a rule, or law, which was enforced by many rites and ceremonies; a subject to bondage, through the fear of death, all his lifetime. Or the apostle, as he is speaking to the Gentiles, as well as to the Jews, might refer to those burdensome rites and ceremonies, which the Gentiles had to attend to, for they had their almost less bonds of gods, and could not believe themselves secure of protection while one of them, celestial, terrestrial, or infernal, was unpropitiated.

By adoption, we understand that action whereby a man takes a person into his family, in order to make him a part of it, to know him as his son, as he gives him the name of a child. Thus, when the Lord doth adopt his children, when he legally admits strangers (as all the race of Adam are by nature) into the state of children, through Jesus Christ, he becomes their Father in him, according to the great promise of the new covenant.

should not be spoken to them any more: for they could not endure that which was commanded; and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake: but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel.

But, again, Moses, with all his glory, was only the minister of the law, written on tables of stone, which were called the ministration of condemnation. The apostles, and all real gospel preachers, are ministers of the gospel, written on the hearts of all believers, accompanied by the Holy Spirit, which giveth life.

The glory which Moses received at the giving of the law, did more and more diminish, because the law was to vanish away; but the glory which is received from Christ is an increasing glory, the doctrine and divine influence remaining forever.

But, again, the law was veiled under types and shadows, and encumbered with almost innumerable ceremonies. The gospel has scarcely any ceremonies, baptism and the Lord's Supper being all that can be properly so called; and believe, love, and obey, the great precepts of the gospel, are delivered with the greatest perspicuity; and, indeed, the doctrine of Christ crucified is as plain as language can make it. The Jews only saw the shining of Moses' face through a veil; but we behold the glory of the gospel in the person of Christ our Lawgiver, with open face, which glory is as a mirror, which reflects the image of Christ on believers, so that they are transformed into the same image.

From what has been said, it is sufficiently manifest that the Old Testament dispensation contributed to a servile spirit; and that, on the other hand, the New Testament dispensation leads to a filial temper.

We proceed, therefore, as was proposed, to show.

I. How our deliverance from the one, and participation of the other, should influence us.

And, first, it behooves us to see that we have a filial temper; by which, I mean, such a temper as the obedient child of an affectionate father feels towards him—a temper befitting a son. Nor is this temper to lie dormant in the soul; it is to show itself on proper occasions. As our light is to shine before men, it should be manifest that we have received the spirit of adoption. For, if we may give a character of adoption, but it belongs to God alone to give the spirit of adoption—the nature of children. It is by this spirit that we cry, Abba, Father. Praying is here called crying, which is not only the earnest but the natural expression of desire. Children that can not speak, vent their desires by crying. But, in the text, the children of adoption are said to cry, Abba, Father (the one a Syrian, the other a Greek and word), which denotes that this adoption is common to both Jews and Gentiles; or it may mark an affectionate and enduring earnestness in the penitent, and a peculiar stress laid upon the relation. Little children, in begging, can say little beside father, father, but this is rhetoric enough.

Let us avail ourselves of the advantages of this dispensation, and obtain the spirit of adoption. It will manifest itself in acts of worship. While we attend to the letter of St. Paul's precept—that is, not to forsake the assembling of ourselves together—we are to observe that we have the temper of David, when he said "had rather be a doerkeeper in the house of his God, than to dwell in the tents of wickedness." And again, "My soul longeth, yea, thirsteth, for the living God." And again, "Whom have I in heaven but thee? and there is none upon the earth that I desire in comparison with thee." Let the subject be illustrated by that common occurrence of familiar and social or domestic life—I mean that willingness manifested on the part of a child to enter into the presence of his father, whom he is not conscious of having offended. To the child, the father seems to have had reference in our text.

But this filial temper should be manifest by freedom when we approach our Heavenly Father.

Considering the many promises of the gospel, by which we are made partakers of the divine nature, the utmost freedom, and the most unlimited confidence should be the result. For, said David, "I will not be afraid, for I have leaned on the horn of the Lord, and hearkeneth unto me; therefore, I will call upon him as long as I live."

And St. Paul exhorted the New Testament saints to "draw near, with true hearts, in full assurance of faith." And again he said, "Let us come with boldness to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need."

Again, we are to manifest this disposition in our obedience.

The slave manifests a servile disposition, in the reluctance with which he complies with his master's commands. It is easy to see that fear is with him the chief motive to obedience. Not so with the child. With David, he can say, "O how I love thy law;" and with St. Paul, "His commandments are not grievous, but joyous." My yoke is easy, and my burden is light," said Christ, and this he knows by experience. "It will be done," says the obedient child, even though it should assign me to affliction.

Moreover, this filial disposition is to be manifest in sorrow for sin. When does the ingenuous child feel such real compunction, as when he has offended his father? I will venture to say, that he feels a sensation to which the slave is an utter stranger. When the child discovers in his father's face a position to forgive him, his misconduct is marked in blacker colors, in his own estimation. My brethren, what do you suppose were the feelings of the prodigal, when his father was weeping on his neck? O, is this my offended father? Is it his need that he will receive me? Such language as this, expresses the ordinary feelings of an evangelical penitent.

But again, this filial temper will appear in the manner in which we sustain affliction. This, whether bodily or mental, will, by the child who discovers its end, be received with a willingness to which the slave is a stranger. To the suffering child, the apostle's exhortation will not be thought unsuitable: "My son, despise not thou the chastening of the Lord, nor be weary of his rebuke: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "If ye endure chastening, God dealeth with us as with sons; for what son is he whom the father chasteneth not?" But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

For they, verily, for a few days, chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, it yieldeth, afterward, the peaceable fruits of righteousness unto them which are exercised thereby.

But the filial temper will show itself by studious assimilation of mind and manners. Nothing is more dignified, in the estimation of the affectionate child, than to imitate his father, in walk, speech, and behavior. And there are no prayers offered up more fervently by the New Testament saint, than those in which he begs for conformity to his Heavenly Father in all things.

Once more, the filial temper is manifest in loving those who appear to be children of the same parent. "For if we love him who begat," surely "we shall love those who are begotten;" "For if we say we love God, and do not love our brethren, we lie, and do not tell the truth." Nor will we, in defining the term brethren, suffer it to mean only those of our own Church: Christian forbearance and love will extend to all who love the Lord Jesus, in deed.

I will only add, this temper will be shown in regard to dying.

The dying Christian will consider that God, his Father, when he sends death for him, only sends for him his charter, paved with love, to take him from school below, into his immediate presence above, there to dwell, and inherit the patrimony of eternal glory.

We pause for a moment, to contemplate the privileges we enjoy in this glorious dispensation. I look back, and I behold the ancient saints, ascending the hill of prophetic vision, and view the glories of this dispensation. I hear them groan with desire to see the day that we see, but they die without the sight. But blessed are our ears, for they hear; and our eyes, for they see. "The lines have fallen to us in pleasant places, and we have a goodly heritage," among the hosts of nations. Permit me to ask whether we have been benefited by the gospel blessings, which God has dealt out to us with so bountiful a hand? This question will appear still more important, if we consider what the Scripture saith—that the gospel is the savor of life unto life, or death unto death.

Again, I ask, what sin you have mortified or subdued, that you would not have done under the darker dispensation? Have you not been satisfied with a smaller portion of holiness than was possessed by the Old Testament saints? Indeed, have not some of you satisfied yourselves without any holiness at all? Are there not some present who know nothing of real holiness, and have not the smallest desire to obtain it? Surely, the Nineteenth century is rising up in judgment with the men of this generation; for they repented at the preaching of Jonah, and beheld a greater than Jonah is here. It shall be more tolerable for Sodom and Gomorrah than for this people. The queen of the south shall rise up in judgment with the men of this generation.

Christians, let us avail ourselves of the advantages of this dispensation. O, let us cultivate a filial temper. Let God be the object of our heart's delight—let us come to the Throne with boldness—let us obey God with cheerfulness—let our sorrow for sin be evangelical—let us sustain affliction with pleasure—let us assimilate to the divine perfections—let us love our brethren with true hearts, fervently; and let us wait with patience the happy moment when this tabernacle of flesh shall fall, and we shall go to the building of God, eternal in the heavens.—Harris.

For the St. Louis Christian Advocate.

Communications.

Bottomless Pit.

MR. EDITOR: With your permission, I will say, for the benefit of your less informed readers, that this very significant figure was employed by the Apocalypse angel to adumbrate the eternal depth of hell, whose gulfy mouth, opening extensively along the verge of heaven to receive alike fallen angels and incorrigible sinners, is now thronged with both the one and the other. Satan and his rebellious crew, being hurled like lightning from on high, were thrust in first. Hell, forthwith, was built for them. But very soon, and by rapid multiplication, their number was augmented by intruders from the earth. And, ere long, all unconscionable sinners shall be engulfed in the dark abyss. Then shall the iron gates of hell, "hinged in everlasting adamant, self-bolting, forever closed." Situated, as we are, on a revolving globe, where the same object seems first above and then beneath us, it were more curious than useful to inquire whether this pit extends upward, downward or horizontally. It is enough for us to know that the "Bottomless Pit" begins where uncreated light and outer darkness join in perpetual twilight, and extends directly and eternally from God. So, we find that this pit is just as bottomless as eternity is endless. In this view, we observe that, as the inhabitants of heaven are forever approaching Deity, so are the dwellers in hell endlessly falling farther and farther away from Deity. Great God, engage our hearts to approach thee.

L. R. DOWNING.

Weston, Mo., May 28th, 1860.

For the St. Louis Christian Advocate.

Love Feasts.

MR. EDITOR: I have been present on occasions when speaking was so slowly carried out as to be really a drag; and now allow me to offer a suggestion, or rule, which I have studied over, with a view to increase the interest in our Love Feasts.

After the meeting is opened (let all be there in time) by the presiding elder, and the opportunity is given to speak, after the first speaker is about to finish, let another stand up and be ready to talk; or while a verse is being sung, let one stand up and be ready to talk as soon as the singing is finished; for in this way no precious time is lost. The members will make up their minds to talk sooner in the course of the meeting. Young members can better overcome a backwardness that they may feel. It will induce long talkers to wind up quicker. It will give a general good feeling—a lively and happy feeling. I will insure it to be a love feast that will not drag, and just such a meeting that will do good.

Will our elders and preachers think over and perfect the above in their love feasts? Your friend, E—.

St. Louis, June 2, 1860.

For the St. Louis Christian Advocate.

"To Do Good." Brethren, what do you mean when you make promises at an Annual Conference? "Mean," says one, "mean to fulfill them—every one of them, or try." Thou answerest well and truly.

At the session of our Annual Conference at Independence, we determined to employ four German preachers—two for our Conference, and two for the Missouri Conference. In the Bishop's room, on the last morning of the session, the Presiding Elders and Mission Committee met—twenty men in all—and, it is said, they unanimously requested the editor of this paper to take the Superintendency of German Missions. It is further more said, that they promised to collect the money, or have it collected, in the hands of their respective charges, and forward it to Bro. McAnally, to pay these German brethren. With this promise, he consented to take charge of them. These statements have been made in my hearing twice, and, I suppose, they are correct.

Bishop Paine said these Missions could not be sustained by the treasury of the Missionary Society, and would not. The editor says, again and again, that collections come in slowly. These German brethren have the same indisposition to starve so common to the sons of Adam. Now, what shall we do? Just so:

Next Sunday, when you finish your sermon, in the place of calling for the usual prayer, tell the people, with great speciality and earnestness, about these German Missions; that the necessity is upon us to have them, and support them; then lift a good collection, and sing "Greenland's Ice Mountain," and be dismissed—feeling better. Do the same thing every Sunday for a month, until the editor says: "Hold! 'Tis enough."

In the county where I circulate (Pettis) a brother, not long since, at a country church, when he had finished his sermon, asked for money for the German brethren, and got \$12. Not long after that, he did the same thing at another place, and received \$21. "Every little helps, you know." Ask for it, especially ye twenty that promised to do so. Let no man on "Post Oak Circuit" deter you from the faithful performance of duty, and redemption of your promises.

Reader, suppose you notice, every week, the column of our paper where receipts for German Missions are published, and, as your eye falls on the small amounts that are reported now and then, remember your pious German missionaries are to be supported by them. While you are thinking—well, what! Just sit down and write (don't wait until you see your preacher—by that time you will be out of the notion):

"Mr. Editor: I profess to love God, and to love my neighbor; therefore, you will please accept, for German Missions, according as God hath prospered me" (\$10, \$20, or \$100, as the case may be.)

SPECIES.

For the St. Louis Christian Advocate.

I Move its Adoption.

BROTHER AGENTS: Have you noticed the proposed plan of the editor, in reference to keeping the Advocate accounts with the agents only—and what do you think of it? I am ready to give my vote to its adoption, and my agency, when adopted, to carry out the plan.

1. It would render the financial business of the Advocate less complex and less difficult of transaction. On this plan, the accounts of one thousand dollars could be settled in the same time and with less trouble than is now required to adjust, under our present system of finance, one hundred dollars. In the former case the amount, though ten times as great as in the latter instance, involves the agency of not more, perhaps, than a dozen men; while, in the latter instance, the amount is as one to ten, and the accounts to be kept with fifty men, instead of one, on the plan now proposed. In this view of the matter, and with such an arrangement, the Clerk of the office would be specially and greatly benefited.

2. On the proposed plan, fewer mistakes would likely occur—and for the reasons already presented. Remove the obstacles—make the way plain and smooth—and where, I ask, are the liabilities to err? They, too, are removed.

3. To both the Clerk and the Agent, there is a saving of labor. The Clerk, as we have seen, on this plan, may manage a thousand dollars, as easily as one hundred on the present system. The agents are saved the trouble and expense of giving receipts. All they have to do, is to make a minute of the several amounts they receive, and account to the office of publication for the same.

4. On this plan, the preachers receive an adequate compensation for the work of their agencies. On the present plan, they do not. Why should preachers, more than others, "work for nothing, and find themselves?" Adopt the system we now advocate, and the preachers, like other and good men, can pay for and read their own paper, and more than defray the expenses of their agency—can live by it; that is, as far as a livelihood is involved in it.

5. The plan, we are persuaded, would meet with favor from the subscribers generally. Of the thousands who take the Advocate, and pay for it, no objections would be heard. If they should be a little slow in renewing their subscriptions, and the paper should be discontinued in consequence thereof, they would feel that it was right, and could not acknowledge the justice of the act. And as for those who do not intend to pay, or who habitually neglect it, the office is better without than with them.

6. Similar plans have worked well in reference to other papers—why not with reference to the Advocate? If adopted, it must—it will—work well. What say you, agents? What think you of it, who have special and direct control of the interests and destiny of our beloved Advocate?

May God bless the Advocate, its editor, and all its readers. S. W. CORN. St. Joseph, Mo., June 5, 1860.

St. Louis Christian Advocate.

Washington on Profanity.

"The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it."—Washington to the Army at Valley Forge.

A GREATER than Washington condemns the practice, also; and let all the people say amen! —**

For the St. Louis Advocate.

Cyrus.

MR. EDITOR: It is a dispute, I believe, in our day, whether or not Cyrus, king of Persia, was a temperate man. I have heard some persons say he died of an immoderate use of intoxicating liquors. I have heard other persons say that he died a calm and peaceful death, the fruit of his temperate life. It is not my object now to sit as umpire in the dispute. But if Cyrus, king of Persia, was an inebriate, it is very apparent that our modern Cyrus, who appears occasionally in the columns of the Advocate, is a very opposite character; if we may judge from the vengeance with which he gets down on whisky-selling Church members.

Mr. Editor, we take the Advocate up this way, and love it better now than ever—believe it is a great blessing to our own souls, and to the Church generally. We are down on whisky and whisky-sellers, in or out of the Church; but we believe men can be intemperate in other things besides intoxicating liquors—in articles for the Advocate.

AMICUS.

For the St. Louis Christian Advocate.

Fifteenth Annual Report of the Secretary of Asbury Sunday School.

"The year has flown, and we again in festive joy together meet."

Lovely May has returned, blessing the earth with opening buds and blossoms, yielding a pleasing and grateful odor, perfuming all the land, as it is wafted by the gentle zephyrus.

"They speak, with gentle whisper, Of summer's brighter days, When their charms shall be unfolded 'Neath the sunbeam's loving rays."

With these, beautiful May, all is gaiety! And when we feel thy sweet breath upon our cheeks, we are filled with gladness; for among thy pleasures, there is none we prize more dearly than the Anniversary of our Sunday School—that day to which every child and teacher looks forward with joyful expectations.

It was during the latter part of the last century, that Robert Raikes, having business in a certain part of his native city, inhabited mostly by the lower class of the laboring people, whose children were running at large in the streets, and hearing of the depredations committed by them on the Lord's day, conceived the plan of Sunday schools, which was approved by some of the most wise and eminent men of the country. His experiment proved successful; and, at the present day,

"Sunday schools in number rise to view, Studding the city like a starry gem."

And they will ever remain, as a lasting monument to the memory of the noble Raikes.

Of the influence of the Sunday school, and its impression upon the minds of the children, much may be said. Who is there, who looking back upon the days of his childhood, does not remember, with thrilling emotion, the Sunday school and its many pleasing connections? And who is there who does not delight to retrace the years through which he has passed, until he, in imagination, once more enjoys the pleasures of his childhood?

"Yes, we love the hours of childhood, When loves were pure and bright; When life seemed all joyous, We reveled in its light! 'Tis past—still memory loveth To linger near its scenes, Awakening from her caverns deep, 'Tis happy, happy dreams!"

With what a throbbing heart does he remember the many instances where the lessons he learned in the Sunday school have induced him to forsake the evil snares and sinful allurements, which have ruined thousands upon thousands of mortal beings, who have never known the strong arm of protection that is thrown around them by the Sunday school!

"The Sunday school from sure and fearful doom Will save the children!"

Who is there who would not give all his earthly possessions to drink and feast of the fountain of youth, that he might once more enjoy the life of a Sunday school scholar? How much better would he improve his time! How much more attention would he give to the instructions of his kind and loving teacher! How different would he make his lot in life! Aye, he would love to live

"Forever but a child!"

Kind parents and friends, it is with exceeding pleasure that we appear before you on this, the occasion of one of our "Fifteenth Anniversary Celebrations," to give you an account of the proceedings and progress of our Sunday school and its cause during the year, and to report to you the manner in which we have discharged the duties resting upon us as guardians of the children entrusted to our keeping.

There are at present six persons engaged as officers in our school, and twenty-seven teachers—eleven male and sixteen female. Of these, nearly all are professors of religion. On our roll book we have the names of three hundred and eighty-five children, making, as they appear, Sabbath after Sabbath, in their accustomed places in the Sunday school, one of the most pleasing scenes the eye of a true Christian can rest upon. To see these budding blossoms, now in the spring-time of their existence—these gems, who are to take the positions occupied by the statesman, the merchant, and the wise of the present age, anxiously seeking to acquire that knowledge, without which the life of man is but a blank—is a joyful sight, which is to be seen but in the Sunday school! During the past year, God has been with us and blessed us. He has gladdened the hearts of over twenty of our Sunday school scholars, who are now safely in the arms of the Church. Several of our teachers have also found the "pearl of great price," and, hand in hand with their little ones, are journeying onward, bound for

thousand, two hundred and seventy-six by the female department; making an aggregate of twenty-eight thousand, four hundred and twenty-four Scripture verses. This is a decrease of nearly one-half upon last year's report. The largest number of verses recited by one class, during the year, is four thousand, three hundred and ninety; and the largest number recited by one class, at one time, is five hundred and eighty-six. The cause of this great falling off in the recitations of the children, is, we think, partly owing to their not having the same, nor as encouraging, inducements held out to them as during the previous year. Yet they do not study and commit to memory these portions of Scripture solely for the purpose of receiving a premium at the close of the year. They know that in after years they shall reap the reward of their labor here; it will be like seed sown in good ground, and "twill fit them for declining age." Still these little mementoes, with which we present the children on occasions like the present, will serve, when they are far advanced in years, to awaken in their minds a remembrance of the scenes and pleasures of their childhood. They will serve, too, as a guard against yielding to the temptations of the Evil One, to bring them to remember the Sunday school, and the lessons of their teachers, and to strengthen them in their determination to live a life of holiness.

Our Library, according to the report of the Librarian, is not very extensive. It was last year in a very poor condition, but now it is worse. We have but few more than five hundred volumes, including Bibles, Testaments, and hymn books, being a diminution of over one hundred books upon what was reported last year. We have had no addition to our library since the first of December, 1857. Last year, we were begging for a new supply, but we have found it impossible to accumulate enough to be of much service. In order to keep our school in operation, we must supply the need of happy and interesting reading matter; and to furnish this necessary article, we must have the assistance of our kind friends, and of the parents of the children connected with our school. We hope that you will give us a helping hand, now in the time of our need. It is a good cause, and your hearts can not be opened to a better one. Added to the Library, we have the welcome visits of the Sunday School Banner, a beautiful and interesting paper, issued semi-monthly by the American Sunday School Union. Reading matter is of much benefit to the school, and the more we have the better.

Our "Infant Class" is still the beauty, the pride—the diadem of our school. There are one hundred and fourteen names at present enrolled on the teachers' book of this class. The faithful teachers, two in number, meet punctually with these little gems, imparting to them the knowledge of right and wrong, and moulding their hearts to the happy rule of the religion. It is of great importance, that constant care and untiring watchfulness be kept over these young and tender shoots, now when they know naught but innocence and purity, and may so easily be led into temptation; for

"The motto's true, that we in Nature find; Just as the twig is bent, the tree's inclined."

In connection with our school, we have the "Goodwill Home Missionary Society"—a Society composed of the teachers and scholars of the school, holding its meetings on one afternoon in each month. We have found this auxiliary to be of great service in the advancement of our Sunday school. Its name significantly proclaims its designs and purposes. Each child is taught,

"That in every damp alley, in every dark street, There is a passage that leads to the tomb."

They are sent forth as young missionaries in the cause of Christ:

"They seek in that passage the wandering throng— Take them in love by the hand, And lead them to the Sunday school, where With kindness we receive them, with music and song, And guide them to the heavenly land."

During the past year, we have somewhat varied the monotony of the regular exercises of our school, by setting apart one Sabbath afternoon in each month, to the use of our minister, who devotes this time to the delivery of appropriate sermons to the children. These sermons, judging by the great interest that is manifested in them, will undoubtedly be of much service in the promotion of the Sunday school. The children select the texts on these occasions. We hope that our kind pastor will continue in the good work; and may the Giver of all good crown his efforts with success.

Before we close this report, in which we have endeavored to lay before you the position of our Sunday school at this period of its existence, we would say a few words in behalf of the teachers; they who have labored and striven to teach the young the way of salvation; these noble-hearted and faithful women, who, by setting apart one Sabbath afternoon in each month, to the use of our minister, who devotes this time to the delivery of appropriate sermons to the children. These sermons, judging by the great interest that is manifested in them, will undoubtedly be of much service in the promotion of the Sunday school. The children select the texts on these occasions. We hope that our kind pastor will continue in the good work; and may the Giver of all good crown his efforts with success.

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